



# Benefice of the Piddle Valley, Hilton & Ansty, Melcombe Horsey and Cheselbourne

11<sup>th</sup> July 2021 – Trinity 6 (Prop 10)

(Altar Colour - Green)

**Readings: Amos 7: 7-15, Psalm 85: 8-end, Eph. 1: 3-14, Mark 6: 14-29**

**Collect:** Merciful God, you have prepared for those who love you such good things as pass our understanding: pour into our hearts such love toward you that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

## **Amos 7:7-15 (ESV)**

This is what he showed me: behold, the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. And the Lord said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said, “Behold, I am setting a plumb line in the midst of my people Israel; I will never again pass by them; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.”

## ***Amos Accused***

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words. For thus Amos has said, “‘Jeroboam shall die by the sword, and Israel must go into exile away from his land.’” And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there, but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom.” Then Amos answered and said to Amaziah, “I was no prophet, nor a prophet's son, but I was a herdsman and a dresser of sycamore figs. But the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’”

## **Ephesians 1:3-14 (ESV) - Spiritual Blessings in Christ**

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making

known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

**COMMENT:** This opening passage, has all the marks of a Jewish berakah. Such a prayer of blessing formed a significant part of the Jewish liturgical tradition in which Paul would have frequently participated. This prayer blessed the LORD for two special divine acts which caused Israel to wonder and worship: creation and deliverance. The Psalms include numerous examples. For example, Psalm 111 contains both of these themes. So also does the opening passage of this "letter." Jesus Christ is the central figure of this poetic blessing, as he was for all of Paul's teaching. It lifts up Christ's pre-existence, his role in God's plan of salvation from the beginning, his continuing presence, and the believer's response to all this through the gift of the Holy Spirit. Few if any passages in the Pauline corpus reach the heights of poetic grandeur as do the words of this opening prayer. Not only have those who believe received redemption through Christ's blood and the forgiveness of all trespasses (vs. 8). We also have wisdom and insight into the mystery which Christ reveals (vs. 9). This is the vision of the eschaton (the last things) in which all history will be brought to a conclusion in Christ (v. 10). That too is our inheritance and destiny in Christ (v. 11) to the end that we may "live for the praise of his glory" (v. 12). The gift of the Holy Spirit is the divine pledge we have that all this is true (verses 13 & 14). Everything that follows in the remainder of the letter depends on this opening liturgy. After this initial awe at what God has done in Christ comes its essential meaning for all who believe. Two lively metaphors referring to the Holy Spirit stand out in verses 13 and 14. The "seal of the promised Holy Spirit" has to do with the mark of ownership placed on shipments of goods to prove that it came from a specific owner and had been delivered intact. We still use such means to designate the safe transmission of valuable goods. Thus the Holy Spirit seals us as belonging to God. The "pledge of our inheritance" (Greek = arrabon) also came from the Hellenist business world. It represented an advance payment which formed part of the purchase price as a guarantee that the remainder would be paid in due time. Paul uses the word here to say that the gift of the Holy Spirit now is God's guarantee of future blessedness in eternal fellowship with God. It is the promise that someday we shall enter into a full relationship with God. If we need to know what that will be like, we need only look at how the gospels describe Jesus living from day to day and after his death by crucifixion was raised and, in the words of Acts 1:9, ascended to be with God.

### **Mark 6:14-29 English Standard Version (ESV) - The Death of John the Baptist**

King Herod heard of it, for Jesus' name had become known. Some said, "John the Baptist has been raised from the dead. That is why these miraculous powers are at work in him." But others said, "He is Elijah." And others said, "He is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised." For it was Herod who had sent and seized John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. For John had been saying to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge

against him and wanted to put him to death. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his nobles and military commanders and the leading men of Galilee. For when Herodias's daughter came in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask me for whatever you wish, and I will give it to you." And he vowed to her, "Whatever you ask me, I will give you, up to half of my kingdom." And she went out and said to her mother, "For what should I ask?" And she said, "The head of John the Baptist." And she came in immediately with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry, but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent an executioner with orders to bring John's head. He went and beheaded him in the prison and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. When his disciples heard of it, they came and took his body and laid it in a tomb.

COMMENT: The execution of John the Baptist was only one of many acts of extreme violence attributed to Herod Antipas, the Roman's puppet- king of Galilee and Petrea. Herodias obviously had a grudge against John, but the outcome of the story is not surprising considering the danger John's movement of repentance had for the profligate Antipas. The story played such a large part in Mark's narrative because it reflected the puppet king's guilt and his fear that Jesus and his disciples would start a rebellion once again threatening his shaky hold on power. The idea was popular among the common folk of the time that Jesus was John raised from the dead, and John in turn was Elijah returned from the dead. In fact, this was one of the answers the disciples gave to Jesus when he asked "Who do people say that I am?" (8:27 & 28). It is probable that John's movement was absorbed into the post-Easter church and that Mark consistently portrayed John as Elijah resurrected. By linking the suffering of Elijah, the execution of John and the crucifixion of Jesus, Mark points out that John's suffering is not meaningless, any more than is that of the Christians in Rome. Mark thus attempted to encourage his Roman audience at a time of severe persecution without drawing unnecessary attention from the Roman authorities. As a prelude to the passion narrative, the story of John's imprisonment and execution set before the church the identification that they were serving God in his chosen plan for them. Are we serving God's plan for us - reading the scriptures reflection and prayer can aid us on our way.

**Post Communion:** God of our pilgrimage, you have led us to the living water: refresh and sustain us as we go forward on our journey, in the name of Jesus Christ our Lord. **Amen**

**Blessing:** God the Father, by whose glory Christ was raised from the dead, strengthen you to walk with him in his risen life; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**



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**Tea and a chat always available just ring the Rector and put a date in the diary. Happy to chat in the garden!**  
**Fr. Roger: 01300 348211 / 07502 118210**

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## **Benefice Prayer list:**

Please pray for those who are suffering: from illness, recovering from surgery or hospital treatment, for all who are anxious, lonely or grieving, for our local schools.

For those who have asked our prayer including: Margaret Morrissey, Pat Kenwick, Andy Brokenshaw, Ann Lambert, Geoff Harris, Reg Hanbury, June Kellaway, Robin Saunders.

For all those in care homes, and the staff, including: Roger Gray (Dorchester) and June Smith (Warminster)



### **Requiescat in pace**

Paul Pannel, Cheselbourne  
Joyce Kemp, Piddletrenthide  
Tracey Bowns, Sheffield

Please pray for our couples who are preparing for marriage in the benefice and elsewhere:



David & Victoria	23 <sup>rd</sup> July 2021	St Mary's Piddlehinton
Jacob and Leah	24 <sup>th</sup> July 2021	St Mary's Ferndown
Nick & Ruth	31 <sup>st</sup> July 2021	St Mary's Piddlehinton
Jonathan and Laura	6 <sup>th</sup> August 2021	St Nicholas Chaldon
Jonathan & Susan	14 <sup>th</sup> August 2021	St Martin's Cheselbourne
Simon & Paula	28 <sup>th</sup> August 2021	All Saints Piddletrenthide

## **Benefice Notices:**

**National restrictions are still in place for all church services.**

*The majority of the benefice churches are now open daily during daylight hours. Churches will be closed for a minimum of 2 days (i.e. Friday and Saturday) when a service is scheduled on Sunday (and at other times for funerals and weddings.)*

THE  
**WEEK  
AHEAD**



*Cleaning, flowers etc. be carried out when the church is open.  
Please observe Covid safety protocols at all times.*

**Thursday 15<sup>th</sup> July 2021** (Altar Colour – Green)

**Readings: Exod. 3: 13-20, Matt. 11: 28-end**

9.00am Mid-Week Communion Service at **PIDDLETRENTHIDE** (Fr. Roger)

***All Welcome to attend in person.***

**Sunday 18<sup>th</sup> July 2021 – Trinity 7 (Prop 11)** (Altar Colour – Green)

**Readings: Jer. 23: 1-6, Psalm 23, Eph. 2: 11-end, Mark 6: 30-34, 53-end**

9.30am Communion Service at Hilton (Rev'd Helier)

11.00am Communion Service at Piddlehinton (Fr. Roger)

11.00am Horsey Half Hour at Melcombe Horsey (Nettie)

6.00pm Evening Prayer at Piddletrenthide (Fr. Roger)

***Please do attend in person.***